

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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We publish the following extract from the remarks of the Editor of the Recorder and Telegraph (Boston), in reply to a Unitarian writer in the Register, on the true and proper

DEITY OF JESUS CHRIST.

Our Saviour tells his disciples (Matt. 28: 19) to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now if these sublime appellations are merely different titles of identically the same being, in exactly the same sense, why are they all repeated in immediate succession, connected by such particles as denote at least a degree of difference between them? On the contrary, if the Father be Divine, and the Son and Holy Ghost not so,—nay, if there be not even a ground of comparison between them in respect to character and perfections, as must be the case on the supposition that the attribute of Divinity belongs only to the former,—then how is it conceived that we should be required to perform this most solemn act, as if addressed to all unitedly? We see not but this text conveys as full and explicit a declaration of the doctrine in question, as that in John, which Unitarians have struggled so hard to expunge from the Bible.

It is not easy to find, anywhere, a more gross misrepresentation, than is made by the correspondent of the Register, when he says the doctrine of the Trinity teaches, "that though God is one, yet that there are three persons in the Godhead—and also, that tho' there are three, there is but one." The idea plainly conveyed by the last clause is, that though there are three persons in the Godhead, there is yet but one person in the Godhead—using the word "person," in both cases, with precisely the same signification! No Trinitarian on earth, we venture to say, ever believed such a doctrine as this. Certainly, none that we ever saw, or heard of.

The Register goes on to say, "It cannot be necessary to repeat the explanation we gave before of several texts of Scripture, which are often quoted in support of the doctrine of the Trinity." Perhaps not. Yet, without any repetition, the writer might have complied with our request, that he would show how it comes to pass, if our Saviour be not truly Divine, that the very same things are applied to him in the New Testament, which in the Old are affirmed of Jehovah;—nay, that the very language declared in the Old Testament to be spoken by Jehovah is in the New represented to have been spoken by Christ. Two instances of this kind we quoted in our former remarks. We will now add two others, where, although in the Old Testament the word Jehovah is not used, yet no one can doubt, that the language is predicated of the Supreme God. In Isaiah, 45: 22, 23, we read, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That to me every knee shall bow, and every tongue shall swear." In Rom. 10: 11, Paul writes, "We shall all stand before the judgment seat of Christ; For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess." Here Paul ascribes to Christ the language which Isaiah declares to have been spoken by him who is "God and there is none else." Was Paul mistaken?—Again it is said, Psalm 78: 56, "Yet they [the tribes of Israel] tempted and provoked the most high God." Paul, referring to the same people (1 Cor. 10: 9),

says, "Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents." How can the conclusion be avoided, that "Christ" is "the most high God?"

We cannot conceive of any language, by which the Deity of Christ can be more clearly asserted, than that in John 1: 1, where it is said,—"In the beginning was the Word, and the Word was with God, and the Word was God." The discordant interpretations which different Unitarians have given to this passage, only prove how difficult it is for honest men to contend against the clear declarations of the Bible. One, conjectures that the text ought to be altered so as to read, "and the Word was of God." And the reason he gives is, that otherwise we should have to admit that Christ was God! Another conjectures that the text ought to be so changed, that the whole verse shall read, "The Word was with God. God was, and this Word was in the beginning with God." Another, that it ought to be translated, "the Word was a god." But the correspondent of the Register, with many of his brethren, seems to prefer translating *Logos*, "Wisdom," instead of Word. He has indeed contrived to be nearly silent on this passage; but we infer from the above from his saying that "the divine spirit [Spirit?] was imparted to, or dwelt in and guided Jesus Christ our Lord in a peculiar degree; so that it might be said, the divine wisdom was made flesh, or became united to a human being." We ask now, is not "divine wisdom" an attribute of the Deity? Doubtless yes. Has he not many other attributes? If the Bible be true, he has. With what propriety then can a mere attribute of God be declared to be God himself? If wisdom is God, why is not holiness also God, and justice, and goodness, and mercy? Why have we not as many Gods as there are attributes of the Deity? Besides, what sect, or person ever denied that the attributes of God, and of course his "wisdom," were, "with God?"—Such interpretation may satisfy Unitarians, but for ourselves, when we are prepared to admit it, we shall also be prepared to admit that nothing can be determined as to the sense of any particular passage in the Bible, by means of the language which is used, or in any other way except according to the wishes of a party.

It would have been gratifying to us also, to have seen an Unitarian explanation of another passage which we quoted,—1 Tim. 3: 16, "God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up unto glory." Can Unitarians so interpret this passage, that it will not still be declared, "GOD WAS—RECEIVED UP INTO GLORY." None will deny that this is Jesus Christ. Rom. 9: 5, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is OVER ALL, GOD BLESSED FOREVER."

Heb. 1: 3, 9, "But unto the Son he [the Father] saith, Thy throne, O God, is forever and ever." John 20: 28, "And Thomas answered and said unto him, My Lord and my God." Besides that the use of these words in a way of exclamation, (as Unitarians would have it) could scarcely consist with common reverence to the Deity, Thomas is expressly said to have directed his speech "UNTO" Christ.

Acts 7: 59, "And Stephen called upon God, saying, Lord Jesus receive my Spirit."

Christ is said to be Eternal.

Heb. 13: 8, "Jesus Christ, the same yesterday, to day, and forever."

Rev. 22: 13, "I am Alpha and Omega, the beginning and the end, the first and the last."

Omnipotence is ascribed to Christ.

Phil. 3: 21, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Heb. 1: 13, "Upholding all things by the word of his power."

John 1: 3, "All things were made by him, and without him was not any thing made, that was made."

Col. 1: 16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." And surely, "He that built all things is God." Heb. 3: 4.

He is said to be Omnipresent.

Matth. 18: 20, "Where two or three are gathered together in my name, there am I in the midst of them."

He is said to be Omniscient.

John 2: 24, 25, "But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man: for he knew what was in man."

Rev. 2: 23, "And all the churches shall know that I am he which searcheth the reins and the heart."

Matth. 11: 27, "All things are delivered to me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him."

Divine Honor is ascribed to Christ.

Heb. 1: 6, "Let all the angels of God worship him."

Phil. 2: 10, 11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. 5: 11, 12, 13, "And I heard the voice of many angels round about the throne, and the beast and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The above are but a very few of the passages in Scripture, which might be quoted in support of the same general truth. The question then arises, Is he, who in the New Testament is represented to have uttered what, in the Old, is declared to have been uttered by Jehovah—who is "God, and there is none else"—"The most high God"—"God manifest in the flesh"—who is "over all, God blessed for ever"—whom even the eternal Father addresses by the venerable appellation, "O God"—whom Thomas acknowledges as his Lord and his God—to whom Stephen prayed and commended his spirit—who is eternal, omnipotent, omnipresent, and omniscient—whom all the angels worship, and to whom all heaven and earth sing praises forever and ever—is he divine? The very question seems fraught with impiety and unbelief.

From the Pittsburgh Recorder.

SPURIOUS CHARITY.

Many persons, at present, are loud in their commendations of a species of charity or liberality which, though very prevalent, confounds all distinction between truth and error, light and darkness, holiness and sin; and is directly and implacably opposed to the charity which is enjoined in the Bible, and was exemplified and clearly exhibited in the lives and ministry of the Apostles. The charity of the Gospel does not consist in indifference to the truth and to the cause of Evangelical and practical religion. It does not lead its subjects to think and speak well of all men, whatever may be their religious principles or habitual practices. Although it forbids rash judging and the condemnation of others without evidence; yet it does not require men to believe that those who subvert the Gospel can be in the way to heavenly felicity, in opposition to the decision of an inspired Apostle, in reference to such, when he says they bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Nor does it require men to believe that those who practise the works of the flesh, continuing impenitent and unbelieving, can ever enter the region of the blessed, in direct opposition to the most positive decisions of another inspired Apostle.—"They that do such things shall not inherit the kingdom of God." To believe these things, is not only to believe what is not warranted by the Scriptures, but that which flatly contradicts the Bible, and the most explicit declarations of the God of truth. And those, who exercise this kind of faith, or belief, are aiming at the establishment of an intercommunity between righteousness and unrighteousness—between light and darkness—between Christ and Belial—between the believer and the infidel. The charity of the Gospel is a holy principle, found only in those whose hearts have been renewed by grace, and brought to exercise a living faith in the Lord Jesus Christ. "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." It is denominated "the bond of perfectness." The

original word in the New Testament, which is frequently rendered *charity*, properly signifies *love*, and denotes that love to God and man which is the fulfilling of the law. Unfeigned love to God, as an infinitely excellent and holy being, implies love to the holy and precious truths which he has revealed, and love to that law which is a transcript of his nature, holy, just, and good; and consequently implies an abhorrence of error, especially the more dangerous and destructive errors, and an irreconcilable hatred of sin, which is opposed to the nature and law of God, whether it be found in ourselves or others. How then can those who truly love God be indifferent either to truth or holiness? Genuine love to men will lead its subjects to desire and endeavour to promote the present and especially the everlasting welfare of those to whom they have access. And though they will judge with candour of the principles and conduct of others, they will not give countenance to their dangerous errors and criminal aberrations from the paths of God's commandments; nor can they in conscience, or in consistency with the benevolence of their hearts, flatter them with the hopes of everlasting life without repentance and the acknowledgment of the truth as it is in Jesus. They will indeed exercise charity towards all those sects, denominations, and individuals, who discard the essential principles of the Christian system, whether they be Pelagians, Arians, Universalists, Socinians, Deists, Atheists, Jews, Mahomedans, or impure and idolatrous Pagans; but it is not that charity which insinuates that the sentiments of these sects are as safe and as much productive of holiness as any other; but that charity which pities and prays for those who, if the Bible be true, are evidently in the way to destruction, and is disposed to use every mean in its power, by personal efforts and pecuniary contributions, to turn them from the error of their ways, and bring them to the knowledge of the truth and the only way of salvation.—But how extremely different is this Bible-charity from the popular charity of the present day, which teaches that it is of no consequence what a man believes if he only be sincere; or that, upon supposition of a man's sincerity, it is a matter of indifference whether he be a theist or an atheist, whether he have just or false conceptions of the Deity, whether he believe in one or ten thousand gods, and whether he believe that intoxication, murder, and adultery, are hateful vices, or commendable virtues!!!—How different also is the charity of the Bible from that which teaches that it is indifferent what a man believes if his life be good, as if a corrupt tree could bring forth good fruit, or an impure fountain send forth healthful streams; or as if error has as great a tendency as truth to produce a salutary change in the disposition and conduct of men! According to the libertine sentiments which are the offspring of that spurious charity which we are opposing, the Bible of the Christian is no better than the Alcoran of the Mussulman, or the sacred book of the Hindoo, with all the gross absurdities and impurities of the two last—error is as good as truth, all time and labour employed in searching after truth is totally wasted, and all the means that are used to instruct mankind in the knowledge of the true God and the way of salvation through the Lord Jesus Christ must be impertinent and vain! But who in this boasted charity does not see infidelity raising her brazen front, and attempting to destroy the foundation of the Christian's hope?

FALSE CHARITY.

The reading of the above remarks suggested the following anecdote, which we shall introduce as illustrative of that which in the popular language of the day, is called *Charity*. "A certain person of doubtful piety, made application to a venerable minister of the Gospel of our acquaintance for admission into the Church of which he was pastor, and was by him rejected.—The applicant however persevered in urging his plea for admission into the Church by saying, that He could prove that his religion was better than the minister's, for the Scriptures declared that, 'without charity we are nothing.' Now, said he, I have charity for your religion, that it is genuine, but you have none for mine; therefore agreeable to Scripture my religion is better than yours." We conceive there is a wide difference between the temper of mind which the gospel enjoins, and that disposition which would alike give countenance to error and truth, through fear of incurring the charge of uncharitableness.

"What agreement hath the temple of God with Idols." If the Unitarian creed is according to truth, and they are conscientious in

their professions, is there not an inconsistency in their desiring to amalgamate with Trinitarians, when they can consider them in no other light than as idolaters?

From the Family Visitor.

THE DRUNKARDS OF EPHRAIM.

Mr. Editor,—I have noticed with surprise, that among the pleasing and instructive writers whose essays occupy your pages, we find none who are willing to undertake a theme so obvious to the moralists as the prevailing vice of Drunkenness. This observation has induced me (though all unfit to fill the office of Censor) to offer some remarks upon this important subject. Should my imperfect attempt have the effect of rousing to the task some competent labourer in the good cause, my hopes will be fully accomplished.—I cannot behold so many of my fellow beings, degrading themselves to the condition of the brutes that perish, without mourning over the consequences of human depravity, and inviting those who sympathize with me in these feelings, to inquire anxiously, if there be any remedy for this evil? I look around upon the different classes in society, and discern the demoralizing effects of this vice, until my soul sickens at the prospect. Scarcely a day passes that some new victim is not added to their birthright for a draught of poison! "Oh that man should put an enemy in his mouth, to steal away his reason!"

Among the labouring classes we daily see instances of men, who, after providing bread for their families, spend the surplus of their earnings in the stimulus that unfits them for useful exertion. In a short time we may mark the consequences of this intemperance, in the altered looks of the decent matron who still fills her accustomed place in the house of God on the Sabbath day, with her children around her:—if you ask why she looks sad and cheerless; you are perhaps told that the task of maintaining the family has devolved upon herself, while her misguided husband impedes her efforts to perform this duty by his brutal conduct.

But, if we shrink with disgust from contemplating the effects of drunkenness in the lower ranks of life, how shall we bear to discover its ravages among the enlightened and cultivated members of society? Can it be told in a civilized country, that the well educated gentleman, the land and slave holder, whose business requires the clear and steady exercise of his reason, is often unfitted for the discharge of his various and important duties, by intoxication?—It is true he does not commit brutal excesses; he is not heard to rave and blaspheme in total disregard of decency; for a strong sense of shame imposes an habitual restraint upon his passions, when reason is too much weakened to wrestle with these unchained demons of his bosom! But we see him, at one time wild with unnatural excitement, committing puerile extravagancies; at another moody and imbecile, without the power of rational or virtuous exertion. Can we think without deep grief, that this man was by nature intelligent and amiable; by education, refined and cultivated; that he possessed rich materials for temporal happiness, and a fair opportunity of attaining that which is eternal? What shall we say to arrest him in his rapid progress to everlasting perdition? Perhaps there is some cord yet unstrung in his bosom, which a skillful touch may awaken! Is he a son? Can he bear to see the authors of his being mourning over their blasted hopes, without turning with filial reverence to give them comfort? Is he a Father? Can he take to his bosom the children of his love, without reflecting, that he had better cast them from him in unnatural desertion, than foster them to catch the contagion of his vices? Perhaps he is the descendant of an ancient and honourable family! His predecessors may have gone down to the tomb in the full enjoyment of unblemished honour, while he survives to maintain or to sully the fair fame of his race! Can he bear to be the first to cast a stain upon that which has been hitherto stainless? Oh let him look well to the consequences of his present conduct. When he rises in the morning, and hastens to swallow the poison that a fatal habit has made dear to him, let him think that he is taking one deliberate step to wilful disgrace and ruin! At every interval of the day when his morbid appetite impels him to seek the pernicious stimulus, let him pause, and listen to the voice of conscience that warns him to forbear! Above all, let him hear the awful denunciations of Scripture against the vice for which he has bartered his peace! Woe to the Drunkards of Ephraim! Woe to him who rises early, that he may follow strong

drink! Reader, if thou dost indulge this pernicious habit, pause here, and think that thou hearest, not the feeble voice of thy fellow mortal—but the tremendous voice of Him who wieldeth the sword of justice, proclaiming thine eternal doom! Wee to the Drunkards of Ephraim! They shall drink from the hand of the Lord the cup of his fury! The dregs of the cup of trembling! Then turn, while it is yet time; and may the Lord prosper thee, in thy work of repentance!!

One remark more and I have done. It is believed by many that the habit of using intoxicating liquors to excess, ought to be gradually abandoned, lest the constitution should fall upon a sudden removal of its accustomed stimulus. In this rule I have no faith—I cannot believe, that a man whose intellects and morals are both weakened by vicious excess, can practise the self-denial requisite for this mode of reformation. He cannot say to his passions, "Thus far shall ye go, and no farther!" This is the work of Omnipotent Power, and no man can hope for the effectual aid of that Power, while he cherishes any portion of his besetting sin! The sacrifice must be complete, or it will not be accepted! And even if the bodily strength should sink under a sudden change of habits, it is better surely to die in the cause of virtue, than to live in the practice of vice! AMICUS.

THE EVANGELICAL GOSSNER.

Some of our readers are already familiar with the name of Gossner, a pious ecclesiastic, whom God has recently raised up in Germany, and whose zeal and fidelity have already exposed him to persecution for the cause of Christ. At the moment of sending this sheet to press, we are favoured with a perusal of a letter from a foreign friend at Leipsig, from which we extract the following paragraph respecting him.—*Christian Watchman*.

From the *London Evangelical Magazine*.

"I do not know whether you have already heard of that truly evangelical preacher, the Rev. John Gossner, a native of Bavaria, and member of the Catholic church, though a decided enemy of Rome and its impostures.

"This highly-gifted man, by whose preaching hundreds have been snatched from the world, and converted to Christ, after having suffered persecution and imprisonment in his own country, he was called to St. Petersburg, by the special wish of the Emperor. This is now about five years ago. In St. Petersburg his preaching was uncommonly blessed, and a large congregation gathered, who assembled in a hall hired for the purpose.

"The enemies of the gospel were not a little disappointed by his success, and used all the means they could to destroy his work, and at length they also succeeded so far, that last summer Mr. Gossner was suddenly sent out of the country, by command of the Emperor. His enemies, among whom were many of the Greek and Roman clergy, had insinuated that, in a work which he had written, a kind of commentary of the New Testament—he had spoken against the Virgin Mary, and the saints, and preached rebellion against the emperor. The falsehood and wickedness of these assertions, especially of the last—is known to every one who has read the book, which tends only to practical godliness; and has done already much good in Germany. After Mr. Gossner's return to Germany, he first went to Altona, and for the last four months he has been in Leipsig. I had been already connected with him when in Petersburg, and carried on a correspondence with him; and I enjoy now the great privilege of being almost daily in his company—to share in his prayers, and to hear the word expounded by him. He is very far from any thing Roman Catholic, and he would long ago have joined the Protestant church if he did not see it so full of unbelief, and estranged from the truth of the gospel."

Communicated for the Secretary.

Letter from Mrs. Wade to her sister in the State of New York, dated Rangoon, June 11th, 1824.

MY DEAR SISTER,

You are probably thinking much of us now, as this is the anniversary of that trying day, when I bade you a last farewell. Oh how that scene still rends my heart. My sister I love you too much for my peace. Yet even this does not cause a wish to return to my loved American home. No, it points my heart to heaven, where I hope to meet you. How has a few short months changed our situation. Last year upon this day, we were surrounded by our dear friends in our native land. Now separated from all we hold so dear, settled in a barbarous, heathen land, surrounded by war and bloodshed, and even while I am writing, the house trembles with the report of cannon from the different engagements. You no doubt recollect how timid I have always been from childhood, of guns, and will of course think my situation most uncomfortable.—I assure you that I think war a dreadful evil, yet I feel nothing of that timidity, and sleep quietly when guns fire all night. The thought of again falling into the hands of these exasperated Burmans, is all I suffer from fear. I know you would most anxiously inquire if there is no place

of safety, to which we might retire during the war? There is no such place my sister, unless we should go to Calcutta or Madras. Such a voyage must necessarily be attended with considerable expense, which we are not willing to make, unless our personal safety is immediately endangered. We should have left Rangoon before the troops arrived, could we have learned that war was really declared, but as no ships arrived, we had no information or means of leaving the country.

Our manner of living in this country is almost entirely on the daily market, so that we had no stores of provisions when the English arrived, and have since been very much troubled to get any thing to eat. For several days we were fed entirely by a poor woman who has lived with me ever since we have been in Rangoon. We have now obtained a little salt fish, pork and rice. But we are not able to get any vegetables, fruit, milk, or any of the comforts the country affords.

Now my dear sister you know the trials through which we have passed, and our real situation. Pray much for us, but do not indulge too much anxiety on our account. We have sent to Bengal for provisions, and shall leave the country if our lives are endangered. We have excellent health, feel cheerful, contented, and our hearts more than ever attached to this mission.

I am sure you participate with us in the interesting prospect of the spread of the gospel in Burmah, under the English government. All the Burman christians fled with the multitude, excepting Moung Shwa ba. His fidelity and confidence in God at this trying moment, have endeared him a thousand times to our hearts. You will readily suppose that we feel the deepest anxiety for brother and sister Judson, and Dr. Price's safety. Our only hope of their preservation is from God. There are many pious soldiers in the army, so that our Sabbaths are again cheered by a christian assembly. The officers are very polite and kind to us. A few attend worship and are hopefully pious. All missionary work is at present suspended, and as we are not able to procure a teacher, we study under many embarrassments.

I am now able to construe a chapter of Matthew in Burman, for my morning lesson with ease, and understand, and speak, considerable part of common conversation. I hope to be able to have a Burman female school, as soon as the country is again settled. As Mr. Wade has told you the particulars of our situation during the engagement in Rangoon, it will be unnecessary for me to repeat our trials. You will readily suppose that nature almost sunk under such an afflictive stroke. But my sister the grace of Him who called us to Burmah, was sufficient for us. When I had just seen Mr. Wade led in chains towards the place of execution, and was informed that the enraged Burmans were near, in search of me, while large balls from the English fleet, fell fast around the small house in which I was concealed, so that I expected in a few moments, to enter the eternal world, I felt perfectly calm, sat down, read my Bible, and looked upon death. It was then disarmed of its terrors, and I never before had such a view of the riches of divine grace, and the glories God has reserved for his children. I did not regret that I had come to this pagan land, for I felt a sweet assurance that God owned and blessed the warfare he enabled us to make. But oh, my sister, how very impure and imperfect has been my devotion to God. Afflictions are necessary to make me more humble, more spiritual, and a more fit companion for a missionary of Christ. And now my dear sister I must bid you farewell. Oh when shall I again meet you? When shall our converse be uninterrupted? In Heaven I trust, till then, Adieu.

From your affectionate sister,
DEBORAH B. L. WADE.

Extract of a letter to a friend in the City of Washington, dated
COLUMBIA, (S. C.) May 11.

DEAR BROTHER,

On the 18th of March, I left home on a missionary tour, through the lower part of Georgia and South Carolina. On the 4th Sabbath in that month, I baptized twenty-two blacks in Bryan county, and on the following Saturday and Sabbath I attended the meeting of a Missionary Society, in Chatham county, in Georgia, not far from the city of Savannah. The meeting was a pleasant one to my own soul and others. In this section of country, God has greatly blessed the labours of brother Allen Sweat, and brother John Southwell. I passed on attending different appointments, without any special occurrences until I arrived at Barnwell district, in this State. My horse became sick, and I was unable to travel. On the Saturday before the last Sabbath in April brother Duncan loaned me his horse, to go on as far as Pee Dee river, and he accompanied me as far as the Healing Spring meeting-house, in Barnwell district, where we both preached, having the company of brother Darling Peoples, the minister of that church. The day following, being the Sabbath, brother Duncan and myself both preached again; and although I am an old man, and have seen many revivals in religion, this was the greatest day I ever saw. In

the close of my sermon, the congregation (which was seated under a beautiful grove, for want of room in the meeting-house) crowded up to the stage for me to pray for them. I descended from the stage; but seeing the congregation so deeply affected, my heart was so much agitated that I could not pray. I at length spoke to brother Peoples to pray. He was so affected that he could not utter a word, and brother Duncan I presume was in a similar situation. Here were four ministers (for there was one present whose name I cannot recollect) and almost a whole congregation, so completely dissolved in tears that not a word, was to be heard for minutes, but the cries of the congregation. Last May, God began to revive his work in the Healing Spring and the Rosemary churches, under the ministry of brother Peoples, since which time he has baptized at the Healing Spring about one hundred, and at the Rosemary (which is not far distant) between eighty and ninety—and a number in the village of Barnwell. After preaching on the above-named happy Sabbath day, brother Peoples baptized 10 in the old way, after which I assisted him in administering the Lord's supper to the church. O my brother this was a happy day. I have been on the north side of Pee Dee river, and am now on my way to Barnwell, where I long to be. I have eight days preaching, in that district, and then I go on to meet the General Association of Georgia.

Your affectionate brother and fellow labourer in the vineyard of the Lord Jesus.—C. Star. WILSON CONNER.

BENEFICIAL EFFECTS OF LOOKING INTO THE BIBLE.

In the summer of 1824, two gentlemen from London, in the course of a tour through Germany, came to Göttingen, one of the most celebrated universities of that country, situated in the kingdom of Hanover. They there visited several professors eminent by their meritorious exertions in the promotion of learning. They were received by all in the most friendly manner, but by one in particular, who afforded them some of the most delightful hours they enjoyed on the tour. This friendly reception was the more agreeable to them, as the high reputation this professor enjoys throughout the whole of Europe had inspired them with an earnest desire of seeing him face to face. He has belonged for more than forty years to the University of Göttingen, gives lectures at present especially on natural history, and possesses an interesting collection of natural curiosities; but what most claims attention is his collection of skulls, which is unique in its kind.—With the greatest readiness, and in the most obliging manner, he showed his visitors every thing interesting in his house, at the same time gratifying them by many entertaining relations. Having directed their attention to the various kind of skulls, he left the room, but soon returned with a Bible under his arm, and a countenance as grave as it had before been mirthful, and addressed them in nearly the following words: "You must now," said he, "allow me to relate an extraordinary occurrence to you. Some years ago I was in great danger of losing my sight, which had become so bad that I could scarcely distinguish any thing. The prospect of passing my last days in blindness, made me so melancholy, that I resolved to make a tour to Bremen to recover my spirits. On this tour I came to Hanover, where some friends took me into the Duke of Cambridge's library, and showed me some Bibles, lately sent by the Bible Society of London as a present to the Duke. Wishing to try whether I in my blindness could distinguish the paper and print of these from the common ones, I took one up merely for this purpose, without the least intention of selecting any particular passage; and now see what I read!" He here opened the Bible, and read Isaiah, xlii. 11. "And I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." "I read this verse and received my sight. (At these words he was so affected that the tears ran down his cheeks.) With a cheerful mind I now journeyed back to Göttingen, and my greatest desire was to possess a Bible, in which this verse stood on the same page, and in the same place. Shortly afterwards I was visited by a friend, residing in London, to whom I related the occurrence, and expressed my wish, and immediately received his promise to send me one as soon as possible, which he did." This Bible is now the greatest curiosity he has.—*Evening Magazine*.

LIBERTY AND SLAVERY.

In a little work now in a course of publication, entitled "Conversations of La Fayette while in the United States of America," by George W. Curtis, of Arlington, we find the following observations on the subject of slavery. If our southern brethren generally entertain similar views, the day is not far distant when they will take efficient measures to deliver themselves from the evils which they so deeply deplore.—*New York Observer*.

My Dear General.—You will go to the meeting of the American Colonization Society to-night in the Capitol. While you remain with us, we shall embrace every opportunity of appropriating to you all good works. This is an affair of philanthropy, and will be peculiarly interesting, inasmuch as it will call up the recollections of a great work of philanthropy, in which you were engaged some forty years ago.

Would to God, that on your return to our shores you could have seen the land of freedom untarnished by the presence of a slave. Would that you could have seen in this fair country, this great and rising empire, the abode alone of freemen.

Truly striking must the contrast have been to you, between the northern and southern sections of our confederation. There, in the land of steady habits, you beheld the genuine practice of republicanism in the morality, the industry, and independence of a people who would be the pride and ornament of any age or country. There you have beheld an unkindly surface, wrested from its natural rudeness, and made to smile with plenty, by the labour and economy of a virtuous and hardy population, and fertilized by the sweat which falls from a freeman's brow. You have seen the benefits of education, the beauty of moral habits, which form the power and character of a people, elevated by all which can elevate human nature. You have said, "Can this be the nation which I left in the cradle? Can this be the country I left hardly emerged from a wilderness? Yet such things are." You left liberty pluming her youthful pinions, just ready to take her early flight. You find her soaring on eagle's wings, undazzled by her height, preparing to leave the favoured regions where the work is done, to skim the "cloud cap" summits of the Andes, and perch in triumph on the banner of Bolivar.

In your tour, General, new and diversified scenes await you, at every link in the very long chain of the American Confederation. You have already reached a more genial clime, a region more blessed by heaven, but from the error of our fathers, more cursed by man.

In the South, our hearths are growing cold; our doors, which have so oft flown open at the call of hospitality, have rust on their hinges; our chimneys, in which the blaze did once "run roaring up," now emit a feeble smoke, scarce enough to stain the mid day sky. Yet generous was the day of our greatness; the social virtues dwelt in our hearts, and under our roofs the stranger always found a home. Our glory has passed away; the Ancient Dominion, the seat of talent, of patriotism, of revolutionary pride and reminiscence, is falling from her once high degree; she yields before the powerful march of her sister states, which were once to her "as I to Hercules." 'Tis true, the dreams of fancy still picture the southern proprietor as reclining on beds of roses, and fanned by the Houris of the Mahomedan paradise; say rather the unenviable couch of Guatemozin. The roses which bloom in slavery's clime soon "waste their sweetness on the desert air," and the paths which appear to be strewn with flowers, will be found to contain full many a thorn.

But small is the stream which divides the Mother of the states from her now mighty offspring. For nearly two centuries had the parent being, before this "child of promise" beheld the light. But behold the march of Freedom: for where her progress is unimpeded by the trammels of slavery, hers is a giant's stride. But yesterday, and where this great community now flourishes, was a trackless forest: it is now enlivened by the "busy hum of men," and civilization and the arts have fixed a happy dwelling there. The ax of the woodman rouses the echoes which have slept for ages in the silence of nature. The harvest smiles in luxuriance where wild flowers grew of late, and the hymns of praise, heard from the temples of the ever-living God, succeed to the yell of the savage, the signal of despair and death.

Know you of changes like these in the land of the slave? No, my dear General, there, "like a wounded snake," improvement, posterity, and happiness "drag their slow length along;" but give to the land liberty, and at once she puts on her seven league boots, and rushes to glory and empire.

The American Colonization Society has for its object, the removal of free persons of colour from the United States to the coast of Africa. It interferes in no wise with the rights of property, and hopes and labours for the gradual abolition of slavery, by the voluntary and gradual manumission of slaves, when the free persons of colour shall have first been transferred to their aboriginal climate and soil.

It has been but a few years since this Institution commenced its labours; it has had to encounter a host of prejudices, to overcome very many difficulties and dangers in its progress, but has happily planted its standard on the shores of Africa, and given to a much injured, much enduring people, the hopes of regeneration in the home of their fathers.

The establishment of the colony of Liberia, whether viewed as a work of philanthropy, or a measure of sound policy, cannot fail to interest the feelings, and command the respect of the friends of human kind, and of all interested in the well-being and prosperity of the American confederation. To remove so foul a blot from the American character—to restore a degraded population to the climate and soil of their ancestors—to cause freemen to overspread and cultivate the land now occupied by the slave, will be to honour and aggrandize the republic, and afford a brilliant example to the world.

With such views, the American Colonization Society steadily pursues its course, though slow in its progress, it hopes to excite the better feelings of those who have hitherto been its opponents, and largely to interest the people of the United States in its generous cause; and should success attend such meritorious efforts, will the page of history afford a better or brighter epoch, than the day when the American republic restores to much injured Africa the last of her sons?

With much pleasure, my dear sir, the General replied, will I go to the meeting of the American Colonization Society. Since my arrival in the United States, I have, indeed, beheld wonderful improvements, far beyond my most enthusiastic expectations. The benign influence of freedom has caused creations to arise, rather than improvements in this highly favoured land. The American portion of my heart, and that is no small portion of it, I can assure you, truly hails with delight, and rejoices in with sympathy, all which elevates and aggrandizes this only free government on earth.

I am well aware of the cloud of evil which overhangs and shadows the South. Some of my fondest recollections belong to that genial region. It was there I first landed a young recruit to the arm of liberty, accompanied by poor General de Kalb, the same who fell gallantly fighting for her cause in the battle of Camden. It was there I received the welcome of Americans to a stranger, from many friends most of whom now sleep in their graves. I have too often experienced the kindness and hospitality of the South ever to forget her.

Again, her noble devotion to the cause of liberty, her severe and manifold sufferings and sacrifices in the war of the Revolution, the untiring patriotism of her sons, the campaign of 1781, the brilliant, heroic, never to be forgotten campaign of Greene, form features the most sublime and interesting in the character and history of the South. 'Tis true she has much to deplore, but she has much too, to admire: she still boasts of sons the most patriotic and enlightened, the most generous and hospitable, and contains in her soil a grave the most revered.

DUELING.

The subjoined anecdote of La Fayette, contained in a letter from New Orleans, adds another to his many claims to our esteem and veneration. It is to be lamented, that all men, who possess influence, do not employ it as beneficially as the General has done, in the present case. If they did, the number of duels would be much diminished:

"If any thing can serve to bind us more closely to La Fayette, than what has already transpired during his eventful life, it will be the recollection of an act of disinterested kindness which his visit to this place has afforded. I will relate it. A time was appointed for all the military officers in the city to call upon the General. They assembled at the Exchange, and started from thence to the General's quarters; but unhappily, in consequence of some misunderstanding upon certain points of military etiquette, the officers of the Legion moved off without the remaining brigade officers; this led to reproaches, insults, and challenges—La Fayette heard of it, and with truly paternal concern for his 'children,' immediately summoned all the officers of the Brigade to his quarters (yesterday) and there after having addressed them very affectionately for half an hour, made them all embrace each other, renounce all animosity and seal their declarations in a glass of wine. This is an act of magnanimity, which ought to be recorded in letters of gold; but, to those who witnessed it, on their minds it is stamped indelibly. Three duels have thus been arrested—at 4 o'clock yesterday one was to have been fought, and it was only at half past three that the disputants were compelled to lay down their swords."

Extract of a letter from General La Fayette to a gentleman of Philadelphia, dated Louisville, May 12.

"In the night of the 8th and 9th inst. we ran foul of a snag, which lay concealed two feet under water, and so well inflated our steam boat, that it pierced through our upper deck, and sunk the boat in a few minutes, we had time, however, to come out of the ladies' cabin, before the water had penetrated through the partition, and all landed safely without any life being lost. The Paragon which was descending the river in the morning, was good enough to take us on board, and bring us to this place. This accident is not imputable to any one; the conduct of the Captain was such as to entitle him to the thanks which you will see in the St. Louis Gazette.

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newspaper, an error which I wish much to be corrected. It is that I have only lost my carriage and hat: the latter was most obligingly replaced by a manufacturer of Louisville. But among the lost trunks, is that which contained all the papers which I had preserved during my journey—all my letters to be answered and a number of answers which I had prepared during twelve days navigation. This loss throws all my correspondence into confusion—I have not saved a single memorandum—and as to every thing anterior to the shipwreck, I must rely on the indulgence of my friends.

"I expect to be on the 28th or 29th of this month at Pittsburgh, and arrive at Boston on the 16th of June, by the way of Albany. I hope to be at New York on the 4th of July, thence go to Washington, taking Philadelphia in my way to take leave of several respected friends, and embark for France on the 15th of August."—*Nat. Gaz.*

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, JUNE 6, 1825.

On Friday last, the Legislature of this State, closed its annual session. A list of the acts passed by them will be given in the next paper.

The letter from Mrs. Wade, which will be found on our second page, was received at this office, from an obliging correspondent at Hamilton, some time since. We publish it at this time, not because it contains any recent information from our dear friends in India, but because it develops the real character of the writer. May the Lord of the harvest bless this truly Christian heroine, and raise up many more who like her shall be willing to devote themselves to the cause of Jesus in heathen lands.

As some of our missionary friends have been preserved in a manner almost miraculous, from the power of the blood thirsty Burmans, we cannot but indulge the pleasing hope, that after the storm of war shall subside in Burmah, they may be permitted to enter with renewed zeal, and increased success, upon the blessed work of pouring celestial light upon the moral vision of those benighted heathen, and be made the honoured instruments of establishing the kingdom of the Prince of Peace, in these habitations of cruelty.

We have not received any late information from brother and sister Judson, and brother Price, who were at Ava when the war commenced. Our solicitudes are great for them. We hope they will still be had in remembrance, by all the friends of missions, in their prayers at the throne of grace.

NOTICE.

An adjourned meeting of the Board of Managers of the Convention of Baptist Churches in the state of Connecticut and vicinity will be held at the Baptist Meeting House in this City, on Tuesday the 7th day of June next, at 9 o'clock A. M.

ALBERT DAY, Sec'y.

Hartford, May 23, 1825.

NOTICE.

The Annual Meeting of the General Convention of the Baptist Churches in the state of Connecticut and vicinity, will be held at the Baptist Meeting House in this City, on Wednesday the 8th day of June next, at 9 o'clock, A. M.

ALBERT DAY, Sec'y.

Hartford, May 23, 1825.

From the Baptist Register.

CONVENTION.

On Wednesday, the 18th inst. the Baptist N. Y. State Convention held their meeting with the Hamilton Missionary Society at Fabius. An excellent sermon was delivered by Br. Hascall, of Hamilton, on the occasion, and a contribution taken at the conclusion of the services. After a short recess at noon, the two societies re-assembled. The meeting being opened by prayer, Eld. Peck, the president of the H. Missionary Society, made a statement to that body, of the passing of the law by the legislature last winter, altering the name of the Hamilton Missionary Society to "The Baptist Missionary Convention of the State of New York," and the enlargement of the number of trustees to thirty-one. The constitution being read and adopted, a committee of nomination of officers was then appointed, who after a few moments consultation, reported the names of those persons who were elected the officers of the convention in October last; those persons were then chosen the officers of the H. M. Society, under the new name, and the two societies became accordingly amalgamated. The union seemed delightful to all. The convention then adjourned to the third Wednesday of October next, at Cazenovia. The interview was concluded by prayer from Br. Galusha.

By this interesting union, the sphere of missionary effort is much enlarged, which was very desirable: for calls were numerous, both from destitute settlements and destitute churches. A systematic plan will be now adopted, we trust, for the relief of poor churches, and also for more stationary preaching in those places where the gospel is seldom dispensed.

We would, we had the persuasion of Apollos, and the argument of Paul, and

the glowing affection of John, we would combine them in irresistible array, and press them on the hearts and consciences of the professed followers of Christ, and awaken them to a sense of the deplorable circumstances of the multitudes in our own state without the preached gospel, and of the many of the lambs of the flock without the ordinances of the house.

We would paint the preciousness of that invaluable gem, the soul, whose price is above all price, which could be ransomred only by an incorruptible sacrifice! we would draw to the very life, the mockery of worldly pleasures. We would bring home to the very vision of the covetous, the actual conflagration of his glittering possessions in the realities of the burning day. We would present in such faithful, yet appalling detail, the scrutiny of their stewardship, to whom much of this world has been intrusted, as to make it hang so lightly round the heart, that the calls from the Master would meet not acceptance, but a warm anticipation. We would give a tongue to time, to tell what irretrievable woe a moment brings, and say how quick the rapid moments of an age are measured! Enforce thereby the danger of delay, towards those whom God has presented with a claim upon our compassion, and the urgency of our obligation to "do with our might what our hands find to do, as there is no knowledge, or wisdom, or device in the grave to which all are hastening." We would portray the contrast of that blessed assembly to whom, when the mystery of God shall be finished, the Judge of the universe shall address the final benediction, accompanied with a precious valuation of their services, with the banished millions who have lived in vain, and whose eternal destiny is sealed with the society of fiends. In fine, we would in all the attraction of scriptural truth, exhibit the benignity of the Friend of sinners—in his humility, descending from a throne of glory to a tabernacle of clay—by this mysterious stoop, exciting the curiosity of celestial spirits—in all the awful purity of his justice, subjecting himself to the inflexibility of his own law and staining the mount of crucifixion with the testimony of love without a parallel! We would press home on the hearts of believers the realization of these truths, and by the mercies they have felt, by the rows they have made, by the supplications they have offered, urge them to remember souls that are starving, and souls that are dying! It is most earnestly desired that sluggishness and avarice will be banished, where there is so much to be done as is now demanded by the wants of hundreds and hundreds in this distinguished member of the Union. You that have means to buy bibles, to send missionaries, though you have done much, have you felt impoverishment from your gifts? Never! The liberal soul deviseth liberal things, and he shall stand by them too; he shall not fall by the administration of his bounty. God has pledged himself to the fact. He "loves the cheerful giver." The cattle upon the hills are His, and the gold, and the silver, and he spreads over the fields, and pours in the lap of the hearty dispenser of his bounties—a double replenishment.

FOR THE CHRISTIAN SECRETARY.

Flavel's Husbandry Spiritualized, &c.

Published by J. A. Boswell, Middletown, Ct.

I have just completed the reading of this excellent book. Seldom has my heart been more impressed with the importance of true religion. I rejoice that Mr. Boswell has been the instrument of giving the work a more general circulation among us. If there are copies yet to be disposed of, after furnishing subscribers, I hope they will meet with a ready sale. To the contents of the volume, I give my unqualified approbation. And I take this opportunity of recommending it to all lovers of evangelical piety, and to those engaged in agriculture especially, as a work admirably calculated to promote their spiritual interests.

My friends around me have frequently complained, that they were imposed upon by those who have sought subscribers to a new publication. But, in reference to the above named volume, different sentiments are expressed. All are satisfied.

The work is printed on good paper, with an excellent type, and very neatly bound. The aged will find very few books which they can read with less difficulty.

The volume contains, besides "Husbandry Spiritualized," an essay "On the touchstone of sincerity," an essay "On the comforts and snares of social and relative affections, extract from a letter to a friend in trouble, and extracts from "A token for mourners." These are truly excellent. The "touchstone of sincerity," especially cannot, perhaps, be too highly recommended. Were such works as this and "Edwards on the affections," more carefully read by professors of religion, we should not, I think, find so many in the churches who resemble the fig-tree, which was covered with leaves but destitute of fruit. May the publisher be amply rewarded for his labour, and the Christian public greatly profited by the circulation of this interesting volume.

OMICRON.

The following letter was received by the Editor, the 27th inst.

MY DEAR BROTHER,

I have only a moment to inform you that the Lord Jesus is still continuing to pour out his Spirit, in different parts of the State of New York. I wish I could here have time to afford you a more particular narrative of what I have seen and heard of the goings of our Immanuel, within six months past; but my friend by whom I send this short communication, is about to step into the stage, and therefore, I have only to say that you may expect a letter from me soon, in which I will be more particular. On the second Lord's day in this month, I had the solemn pleasure of presenting the right hand of fellowship to thirty five converts, and cordially welcoming them to a seat at the Lord's table. This was in the flourishing village of Clyde, in the town of Galen, Wayne County, New York. This little Baptist Church, who have travelled through rugged paths, for a few years past, now rejoice and abound in spiritual consolation. Be assured my brother, that although I have through astonishing grace, been indulged to behold the goodness of the Lord, and wait upon hundreds of converts in baptism, and the celebration of the supper, that this transaction will be considered by me, as containing a peculiar characteristic of the humiliating unction of the Holy One. The oldest of the converts to whom I presented my hand, was 47 years, and the youngest 11 years. O my brother, here opened a scene of uncommon contemplation; but I must close, the stage is at the door.

Yours in Christ,

J. BRADLEY.

N. B. It is now a very serious time in Ellisburgh, where I am settled, I long to return home. 15 had been baptized before I started on my tour. I hope to see my dear people in a few days.

J. B.

General Intelligence.

From the New-York American.

The Creeks.—We find in the National Gazette of this morning, and will to-morrow publish, an interesting, and as appears to us, a fair and impartial narrative of the circumstances under which the late treaty with the Creeks was negotiated; and explanatory of the execution, as it is considered by the Indians, of those who have failed in their allegiance and fidelity to their own countrymen.

That the Creeks in the late treaty were misrepresented, and too probably, defrauded, we have ever believed. That the Senate of the United States adopted unadvisedly, hastily, and without due inquiry, and with a knowledge that extreme dissatisfaction prevailed among the tribes, the treaty thus negotiated, is too true. If therefore blood had been shed, and more is yet to be shed, be it on the heads of those, whom rapacity has impelled to despoil the feeble savage.

From the annexed extracts, however, from a Georgia paper, we may indulge the hope that the vengeance of the natives having been executed, there will be no further bloodshed. We have received the following, which may be considered as the Indian official account, inasmuch as the head chiefs of the upper towns desired its publication, to prevent misconstruction of their views, or alarm to citizens on the frontiers, and travellers through their country.

About two hours before day on Sunday morning the 1st inst. the house of Gen. McIntosh was surrounded by Menaway and about 100 Oakfuskee warriors.

McIntosh was within, as likewise were his women and children, and some white men. Menaway directed an interpreter to request the whites, and the women and children, to come out, as the warriors did not wish to harm them; that Gen. McIntosh had broken the law that he himself had long since made, and they had come to execute him accordingly. They came out of the house, leaving McIntosh and Tomma Tustenugga, one of his adherents, therein. The Indians then set fire to the house; and as McIntosh and his comrades attempted to come out at the door, they shot them both down. The same day, about 12 o'clock, they hung Sam Hawkins, a half breed, in the Huchkosseliga Square.

On Monday the 2d inst. a party of Hillabee Indians fired on and wounded Ben Hawkins, another half breed, as it is supposed, very badly. They have not yet learned from that party, if he had been caught.

The Chiefs wish it to be understood, that no danger whatever is to be apprehended by persons travelling through the nation; that they are friends to the whites, and wish them not to be alarmed by this execution, which is only a compliance with the laws that the great Chiefs of the nation made at Pole-Cat Spring.

Chilly McIntosh escaped from the house with the whites, and was not fired at or wounded, as is stated before. We see nothing in the Indian account which induces us to change our opinion. It appears to have been a public execution, by the laws of the nation; and, we presume, before this that every Indian of any note who signed the treaty, has been dealt with in the same way, for they generally make root and branch work when they begin.

COURT MARTIAL.

The annexed paragraph from the National Journal would seem, by the expression used, "reported the facts," to convey the idea that the court of inquiry have expressed no opinion relative to the conduct of captain Porter. In expressing or omitting to express an opinion on the matters submitted to their investigation, courts of inquiry are, we believe, generally governed by the language of the precept, under which they are convened. In this instance, we had understood, but possibly erroneously, that an opinion had been required. We shall probably soon hear more of it.

The naval court of inquiry, appointed to investigate the conduct of commodore Porter, having concluded the business before them, and reported the facts to the navy department, adjourned yesterday *sine die*.—16.

From Campechy.—By the arrival of the schooner Tampico, captain Little, arrived at

this port last evening in 14 days from Campechy, we have the latest intelligence of the projected movement against the Island of Cuba. The expedition, capt. L. informs, had been abandoned as a visionary scheme, and its commander, General St. Anna, sailed from Alvarado 2 days before the Tampico left, having been ordered to Mexico by the Sovereign Congress. The country is said to be in an unsettled state, and no security in doing business—American produce a mere drug, and the productions of the country very high. A large force is constantly kept up in the province of Yucatan—the regular troops amount to about nine thousand. General Moro is commander of the province.—*Baltimore Patriot.*

Last evening about 7 o'clock, a pleasure boat containing a party of ladies and gentlemen, who had been to visit the ship Howard, was upset in passing Whitehall by coming in contact with a sloop, and a youth named William Niles, aged 10 years, was unfortunately drowned. The boatman at Whitehall immediately proceeded to the assistance of the party, and succeeded in rescuing all the rest that were on board, viz. Mr. and Mrs. John Niles, parents of the deceased, Miss Niles, Mrs. Mr. J. R. Stephens, Mr. Allen Holdrege, and one other gentleman.

Shipwreck.—Captain Allen, late of the ship Oscar, arrived yesterday in the ship Potosi, from Cadiz. He informs that the Oscar left Lisbon April 7, with a cargo of salt, bound to Brazil—next day the ship was found to make 12 to 14 inches per hour, and that it would be impossible to reach any port—in this dilemma, Captain A. fell in with a ship under Portuguese colours, which refused to receive the crew on board, on the plea that she had no room for them. The crew then had barely time to get into the long boat, before the Oscar went down. After being exposed in the boat three days and nights, they effected a landing on the Coast of Barbary, near Rabat, where they were treated with much hospitality and kindness. After being detained 23 days by the Emperor of Morocco, they were permitted to proceed by way of Tangier for Gibraltar. At the latter place, there was no direct conveyance to the United States, and Captain A. proceeded to Cadiz to find passage home. During his misfortunes he received every attention from the American Consuls at Tangier, Gibraltar, and Cadiz.—*Mercantile Adver.*

Interesting Reminiscence.—In an account of the loss of the Spring Grove, a Whaling Ship, which was lost on the coast of Africa, on the 23d of November last, part of the crew of which were delivered from captivity among the Arabs by that ornament of humanity, Mr. Wilshire, the British Consul at Mogadore, the following paragraph occurs:

"A circumstance is stated by one of these rescued men, which is as follows:—He says that the Arab Chief in whose hands they fell, could speak a little English; and contrived to inform them, that, some years ago, an English ship was lost on the African coast, that the crew reached the shore to the number of three hundred men, well armed; that his own tribe, consisting of five hundred men, attacked them, and were repulsed; that he solicited the assistance of a neighbouring tribe to renew the attack with an additional force of four or five hundred men; that the British drove them back a second time, and were making good their retreat for some settlement of security, when they were a third time surrounded by a body of thirteen hundred; and that the British fought till three fourths of their number fell, and the remainder were cut to pieces, after laying down their arms and after killing 250 Arabs. The name of the ship, and the [exact] time of the shipwreck, are both unknown.

There is an appearance of connexion between the circumstances above described, and an incident which, at the time, made an impression not yet effaced from our minds, the perception of which, made the heart ache, and the nerves thrill within us. Who, that ever knew them, has forgotten the gallant Blakely and his noble crew of the United States' Sloop of War Wasp, supposed to have been lost at sea, and never heard of since September, 1814? Is it not now highly probable that the Wasp was the vessel above described, lost on the African coast "some years ago," the crew of which had repulsed tribe after tribe of the Arabs, and, when reduced to 4 of their number, having doubtless lost all their officers in the different encounters, were barbarously murdered after submission? To us there appears to be every probability that such is the fact. The Wasp it will be recollected, sailed from Portsmouth, in July, 1814, on her first cruise, and was remarkably successful in annoying the commerce of the enemy, having, up to the 21st September, besides capturing a British Sloop of War, and it was supposed, sinking another in a night fight, made 13 prizes. The thirteenth, the Atalanta, arrived safe at Savannah, having left the Wasp, on the 23d of Sept., off the Madeira Islands, and not knowing what her destination was. Taking this fact, with the uncertain time of "several years ago," and not having heard of any British ship then lost in that direction, we see strong reason to believe that this ship, thus accidentally heard of, was the long lamented U. S. Ship Wasp. To be sure the number of the crew is said to have been 300. But this may be an accidental exaggeration, and the prisoners on board the Wasp may have swelled the number of her crew from 250 to about that amount. As to the report that the vessel was English, the Arabs formed their judgment from the dress and the language, and could not distinguish, from these outward tokens, U. States' Americans and English, if, indeed, they are aware of distinct nations wearing the same garb and speaking an identical tongue. Could not some relic be obtained, through Mr. Wilshire, of the clothing, or books, or arms, of these wretched victims of African barbarity, by which curiosity could be gratified on this head? It may be said, such curiosity is idle, and that it is immaterial to their surviving countrymen and friends whether their remains repose in ocean caves or desert sands; but great curiosity is felt in regard to many things in which we take vastly less interest. We should be obliged to intelligent naval gentlemen for any hints which may go to confirm or to overthrow the conjecture which we have ventured to throw out upon this subject.

BRAZIL.—The Freeman's Journal acknowledges the receipt of letters from Pernambuco to the 27th of April. James Rodgers of New-York, who had been for some time imprisoned for being engaged with the Revolutionists, was executed, with two others, on the 12th. He is said to have exhibited the greatest calmness till

the time of his death, and to have warned the people against the designs of the Emperor. The North American vessels in port as well as some of the English vessels, set their colours at half-mast, which the Portuguese would not permit, and cut them down.—*N. Y. Dai. Advertiser.*

BURMAH.

By the brig James Monroe, from Galway, we have Irish papers to the 27th ult. inclusive. The only article of any moment they furnish, is from the London papers of the 23d, one day later than heretofore received, concealing some further success of the British arms in India.

The British and native forces were, it appears, attacked on the 1st December by the whole force of the Burmese empire, amounting to between 50 and 60,000 men with a numerous artillery and body of horse. A series of actions was fought from the 1st to the 7th, when the Burmese were completely routed, with the loss of 5000 killed and wounded, and almost all their artillery and arms. Of 300 pieces of the enemy's ordnance, the despatch states, that 240 were then in the British camp. Notwithstanding these disasters, a renewed attack was made on the British on the 15th, which resulted in a fresh victory, with a loss to the assailants of 3000 stand of arms, all their materiel, and 30 war boats. Nothing is said in the despatches of the death of the king of Ava, though that of the commander in chief at Madras, Sir A. Campbell, from apoplexy, is announced.

The Moravian Missionaries, among the Esquimaux, under date of July 19, 1824, state, that "the cold last winter was intense. For a long time Fahrenheit's thermometer sunk to 20, 30 and 38 below 0." They inform us, that their labours are blessed, and that their settlements in the country are prosperous. Brother and sister Kohlmeister after thirty-four years faithful service, in that mission were about to return to Europe. What an admirable devotion to the cause of Christianity! How deep and sincere must be their convictions of the truth they preach and how great their zeal for the spread of the Gospel! [Democratic Press.]

MARRIED.

In the city of New York, Mr. John Case, of Canton, to Miss Susan Frisbie, of Burlington, both in this State.

At Danville, Mr. James Wagg, one of the surviving heroes of the revolution, aged 75, to Mrs. Rhoda Gould, aged 70.

DIED.

At Granby, on the 22d ult. Mr. Nathan Gillet, aged 82. The day following, the funeral was attended. A sermon was delivered by Rev. Asahel Morse, of Suffield, from John ii. 24, 26, to a large and solemn assembly.

At Bolton, suddenly, and much lamented, John Ruggles, Esq. aged 49.

At Barkhamsted, on the 28th ult. Mrs. Olive wife of Mr. Abner Slade, aged 68; on the 22d inst. Mr. John Wildman, aged 73; on the 28th, Mr. Paul Roberts, aged 64.

"Ye need not hang that candle by the desk; Ye may remove his chair, and take away his book; He will not come to-night."

In the city of New-York, on Sunday, the 22d ult. Mr. John Williams, Pastor of the Baptist Church in Oliver Street. We may say truly, "a great man has fallen in Israel." In the death of brother Williams, the church in Oliver Street, has sustained an amazing loss. They feel it, and are covered with sorrow. No panegyrist need recount to them his virtues, or tell of his fidelity in his Master's service—his paternal councils—his ardent affection to the saints—his love for souls—his submission in affliction—his patience under trials—and his unshaken confidence in the Rock of Israel under all circumstances: they are present, all, in the silent retrospect to which the bereavement prompts. The loss of such a man as Williams, is not sectional barely, but through all the churches, a melting sympathy of hearts will mingle in the consecration of his memory; for his praise was in all the churches. Mr. Williams was not distinguished for high literary attainments, or polished elocution; but he possessed a strong mind, and a spiritual mind, deeply imbued with heavenly wisdom, and stored with the riches of the treasure-house, and guided by the influences of the Spirit, he dealt them out to the satisfying of the hungry, to the encouragement of the weak, and the confirmation of the wavering. And what gave emphasis to his language in the desk, was the practical illustration of it in the daily tenure of his life. The prayers of one more righteous man are ended. Brother Williams had been Pastor of the Oliver street Church, for thirty years. He was removed peacefully, and without a groan, while sitting up in his chair, and speaking of going to meeting. His age is supposed about sixty.—*Bap. Reg.*

"Tis sweet to sit and think In what a brighter world than this his spirit shines; How very near he is to Jesus. For sure he must be near To him in heaven, who did so love his name on earth. And now he's wash'd his mortal woes and sins away. And now he drinks the consolations of a Saviour's love. And now he tunes his voice to angel themes, And now he joins a band the rapture of whose song An angel's mind can scarce imagine."

NOTICE.

The honourable Court of Probate within and for the District of Hartford, have appointed the 22d day of June next, at 10 o'clock A. M. at the Probate office in said District, for the hearing, allowance, and settlement of the Administration account on the estate of Daniel Skinner, late of said District, deceased, that all interested in said estate may appear (if they see cause) before said Court at said time and place to be heard therein.

ARVID MERRILL, Executor.
Windsor, May 20, 1825. 18 3v

ÆTNA

INSURANCE COMPANY, WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
ISAAC PERKINS, Secretary.

POETRY.

ODE.

Sung at the first anniversary of the American Sunday School Union, May 24, 1825.

The angel ranks that guard the throne
Of majesty, stand not alone;
To mortals disenthral'd 'tis given
To join the choral hymn of heaven.
Hark! even now a richer strain
Comes floating o'er th' eternal plain;
To infant choirs those harps belong,
And children's voices swell that song.

Gabriel ne'er touch'd a sweeter string,
His legions listen as they sing,
O whence these cherub minstrels—say—
Clad in Immanuel's bright array?
In scenes where thoughtless worldlings dwell,
Their lot was cast whose lyres now swell
The thrilling melody above,
Thine be the praise, O God of love!

The Sunday School! Earth has no name
Worthier to fill the breath of fame—
The untold blessings it hath shed
Shall be reveal'd when worlds have fled.
O thou of Beth'lem! once a child,
Jesus! compassionate and mild,
Approve thy work—be this the sum
Of all our toil—Thy kingdom come."

EVIDENCES OF ENDLESS PUNISHMENT.

Mr. Robins,

Sir,—By inserting the fifth of Dr. Fuller's Letters to Mr. Vidler in the Secretary, you will gratify, yours respectfully,
AGNOSTOS.

Sir,—You seem to wish to persuade your readers, that the grounds on which I rest my belief of the doctrine of endless punishment, are very slender. The truth is, I have not, at present, attempted to state those grounds. Considering myself as not engaged in a formal controversy, I only introduced a few passages, and to several of them, you have, hitherto, made no reply. The principal grounds on which I rest my belief of the doctrine you oppose, are as follow:

1. All those passages of scripture which describe the future states of men in contrast.

"Men of the world, who have their portion in this life: I shall be satisfied when I awake in thy likeness. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. The wicked is driven away in his wickedness: but the righteous hath hope in his death. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. He will gather his wheat into the garner, and will burn up the chaff with unquenchable fire. Wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.—Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. Gather ye first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father. The kingdom of heaven is like to a net that gathered fish of every kind; which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, and cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, & shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Blessed is that servant, whom, when his Lord cometh, he shall find so doing: but and if that evil servant should say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Well done, good and faithful servant; enter thou into the joy of thy lord. But cast ye out the unprofitable servant into outer darkness: there shall be weeping, and gnashing of teeth. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment; but the righteous into everlasting life. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Blessed are ye when men shall hate you, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven. But woe unto you that are rich! for ye have received your consolation. He that heareth my sayings, and doeth them, is like unto a man who built his house upon a rock;

and when the flood arose, the storm beat vehemently against that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like unto a man who built his house upon the earth, against which the storm did beat vehemently, and immediately it fell, and the ruin of that house was great. God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. All that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? The Lord knoweth them that are his. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. That which beareth thorns & briars is rejected, and is nigh unto cursing, whose end is to be burned. But, beloved, we are persuaded better things of you, and things which accompany salvation."

I consider these passages as designed to express the final states of men; which, if they be, is the same thing, in effect, as their being designed to express the doctrine of endless punishment; for, if the descriptions here given of the portion of the wicked denote their final state, there is no possibility of another state succeeding it.

That the above passages do express the final states of men, may appear from the following considerations:

1. The state of the righteous (which is all along, opposed to that of the wicked,) is allowed to be final: and if the other were not the same, it would not have been, in such a variety of forms, contrasted with it; for it would not be a contrast.

2. All these passages are totally silent, as to any other state following that of destruction, damnation, &c. If the punishment threatened to ungodly men had been only a purgation, or temporary correction, we might have expected, that something like this would have been intimated. It is supposed that some who are on the right foundation, may yet build on it wood, hay, stubble; and that the party shall suffer loss; but he himself shall be saved, though it be as by fire. Now, if the doctrine of Universal Salvation were true, we might expect some such account of all lapsed intelligences, when their future state is described. But nothing like it occurs in any of the foregoing passages, nor in any other.

3. The phraseology of the greater part of them is inconsistent with any state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not their portion in this life; but will, equally with those who die in the Lord, behold his righteousness, and be satisfied in his likeness. Their expectation shall not perish; but shall issue, as well as those of the righteous, in gladness: and, though driven away in their wickedness, yet they have hope in their death, and that hope shall be realized. The broad way doth not lead to destruction, but merely to a temporary correction, the end of which is everlasting life. The chaff will not be burned, but turned into wheat, and gathered into the garner. The tares will be the same, and gathered into the barn; and the bad fish will be turned into good, and gathered into vessels. The cursed, as well as the blessed, shall inherit the kingdom of God, which also was prepared for them from the foundation of the world. There may be a woe against the wicked, that they shall be kept from their consolation for a long time, but not that they have received it. Those who, in the present life, believe not in Christ, shall not perish, but have everlasting life. This life also, is improperly represented as the seed time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell; and though the sinner may reap corruption, as the fruit of all his present doings, yet that corruption will not be the opposite of everlasting life, seeing it will issue in it. Finally: Though they bear briars and thorns, yet their end is not to be burned, but to obtain salvation. To the foregoing scripture testimonies, may be added,

II. All those passages which speak of the duration of future punishment, by the terms "everlasting, eternal, for ever, and for ever and ever."

"Some shall awake to everlasting life, and some to shame and everlasting contempt. It is better for thee to enter into life halt or maimed, than having two hands or two feet, to be cast into everlasting fire. Depart, ye cursed, into everlasting fire. And these shall go away into everlasting punishment. They shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power. He that shall blas-

pheme against the Holy Spirit, is in danger of (or subject to) eternal damnation. The inhabitants of Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. Wandering stars, to whom is reserved the blackness of darkness for ever. If any man worship the beast, or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation: and he shall be tormented with fire and brimstone, in the presence of the holy angels, & in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night. And they said, Alleluia. And her smoke rose up for ever and ever. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night for ever and ever."

I have not mentioned Isa. xxxiii. 14, because I wish to introduce no passage, but what shall be allowed to refer to a future life. The Hebrew word *alam*, in Dan. xii. 2. answers to the Greek *aion*; and, whatever may be said of the ambiguity of the term, the antithesis, in this passage, as in Matt. xxv. 46, determines it to mean the same, when applied to "shame and contempt," as when applied to life.

As to the term *aionios*, rendered everlasting, or eternal, which you consider as proving nothing, on account of its ambiguity, there is a rule of interpretation, which I have long understood to be used on other subjects, by all good critics, and which I consider as preferable to yours. In my next Letter I may examine their comparative merits. This rule is: That every term be taken in its proper sense, except there be something in the subject or connexion which requires it to be taken otherwise. Now, so far as my acquaintance with this subject extends, it appears to be generally allowed by lexicographers, that *aion* is a compound of *aei*, and *oon*, and that its literal meaning is *always being*; and also that the meaning of its derivative, *aionios*, is *endless, everlasting, or eternal*. This term, *aionios*, which is very sparingly applied in the New Testament to limited duration, I always take in its proper sense, except there be something in the connexion or subject which requires it to be taken otherwise: and, as I do not find this to be the case in any of those places where it is applied to punishment, I see no reason, in these cases, to depart from its proper acceptance. Everlasting punishment is, in some of them, opposed to everlasting life; which, so far as an antithesis can go to fix the meaning of a term, determines it to be of the same force and extent.

To allege, that the subject requires a different meaning, in this case, to be given to the term, is to assume what will not be granted. The proof that has been offered on this point, will be considered hereafter.

With respect to the phrases *for ever*, and *for ever and ever*, I believe you will not find a single example in all the New Testament, of their being used to convey any other than the idea of endless duration. You tell us that *for ever and ever*, in Rev. xiv. 11, should be rendered, "to the age of ages." Are you certain of this? Admitting the principle of your translation, some would have rendered to *ages of ages*; but, render it how you will, the meaning is the same. You might render it thus in other instances, wherein it is applied to the happiness of the righteous, or the glory to be ascribed to God; but this would not prove, that such happiness and such glory were of limited duration, or that the phrase in question is expressive of it.

* Ps. xvii. 14, 15. Prov. x. 28. xiv. 32. Ean. xiii. 2. Matt. iii. 12. vii. 13. 14. 21. vii. 11, 12. xiii. 30, 40—43, 47—50. xxiv. 46—51. xxv. 23, 30, 34, 41, 46. Mark xvi. 16. Luke vi. 23, 24, 47, 49. John iii. 16. v. 29. Rom. ix. 21—23. 2 Tim. ii. 19, 20. Gal. vi. 7, 8. Heb. vi. 8, 9.

† Dan. xii. 2. Matt. xxiii. 3. xxv. 41—46. 2 Thes. i. 9. Mark iii. 29. Jude 7. 1 Peter ii. 17. Jude 13. Rev. xiv. 19, 11. x. 10.

‡ Aristotle, the philosopher, who lived upwards of three hundred years before the New Testament was written, plainly tells us the meaning which Greek writers of his time who were accounted ancient, affixed to this term. Speaking of the gods, whom he considered as immortal, and as having their residence above the heavens, he says, "The beings which exist there, neither exist in place, nor does time make them grow old; nor undergo they any change, being placed beyond the motion, even of those who are the farthest removed (from the centre); but possessing an unchangeable life, free from all outward impressions, perfectly happy, and self-sufficient, through all *aionia*, eternity. And this the ancients admirably signified by the word itself; for they call the time of each person's life, his *aion*, inasmuch as according to the laws of nature, nothing (respecting him) exists out of the limits of it: and, for the same reason, that which comprehends the duration of the whole heaven, the whole of infinite time, and infinity itself, is called *aionia*, eternity; taking its name from always being, *aei einai*, immortal and divine."

(To be continued.)

Jesting upon serious subjects is always the mark of a shallow and superficial mind, poor in ideas, and still poorer in its judgment.

From the London Evangelical Magazine, for April, received at the Office of the Christian Secretary.

PERSECUTION IN SWITZERLAND.

At Lausanne, in the Canton de Vaud, Switzerland, a cold and barren orthodoxy prevails. The creed is sound, but it is inefficient. The words of "sound doctrine" play upon the ear, in their confessions and catechisms, but the "form of godliness" only is there, without the power. Bigotry and intolerance complete the description. "Almost inquisitorial powers are assumed by the clergy. As soon as any man gives offence, the magistrates make no scruple of banishing him at once. They allow no dissenters from the establishment, not a soul."

Some years ago, several persons in the canton de Vaud were brought to a knowledge of the truth as it is in Jesus. Their hearts glowing with evangelical piety, it is not surprising that they derived no benefit from the frigid discourses delivered in the pulpits of the established church. They felt it their duty to withdraw, and hold private meetings, endeavouring to "build up one another on their most holy faith." The mob were the first to notice these proceedings, and many indignities were suffered from them; among which was this, that the nickname of "*Momiers*" was given them, a word equivalent in meaning to our English word "hypocrites." At length the ruling powers alarmed at the numbers and zeal of the new party, have interfered, and issued a decree against them, worthy of popish times. Of this decree the following is a translation, somewhat abridged.

Decree.—Reports having reached us for several years respecting the principles and conduct of a certain new religious sect, commonly called *Momiers*, that has sprung up in the canton, as well as respecting the meetings of this sect, which have been held, in various places, at the hours appropriated to the worship of the established church.

"Considering that although the civil authority ought not to concern itself with the religious opinions of individuals, so long as they do not affect public order, it is nevertheless its duty to interfere when those opinions produce such actions as tend to disturb public order:

"Considering that the new sect above mentioned has given rise, in various parts of the canton, to disorders more or less serious, which, had they not been at once suppressed, might have been followed by very unpleasant results;*

"Considering, that these sectaries have declared by their leaders, that they separated themselves from the national church, and regard themselves as no longer subject to the institutions and ordinances which govern it, intending to form a new church:

"Considering that the services carried on in their assemblies constitute an entirely distinct worship, different from the religion of the state:

"Considering, that the erroneous principles maintained in these meetings, and unblushingly avowed, both by the sectaries themselves and by their leaders, are absolutely subversive of social order, whether in a domestic, a civil, or a religious point of view:

"Considering, finally, that the said sectaries, by their discourses, by their general conduct, and by their acts of proselytism, have set themselves in open hostility against the national church,

"It is decreed as follows:

1. "The meetings above mentioned are strictly prohibited, as contrary to public order and the peace of the church.

2. "The magistrates and municipalities are specially charged to dissolve at once every meeting of this kind, by those means which the law has put in their power for the preservation of public order. They shall also report to the council of state the measures which they may have taken in execution of the present article, and the circumstances which rendered those measures necessary.

3. "Every person belonging to one of these assemblies, who shall not have immediately obeyed this order to separate himself, and shall be convicted of having by his resistance compelled the authorities to employ force, shall be prosecuted, in order to be punished agreeably to the 53d article of the correctional code, by three days imprisonment, besides those heavier punishments to which the consequences of his resistance may expose him.

4. "All persons whose proceedings tend to gain proselytes to a sect that is opposed to the peace of the church and public order, shall be prosecuted, with a view to their being punished according to the 25th article of the correctional code, by a fine of 600 livres, or ten years imprisonment. Every individual who shall have furnished accommodation for those prohibited assemblies, shall be considered an accomplice, and prosecuted as such.

5. "All individuals known to have presided in a prohibited meeting, or officiated as chief or leader, or in any other similar way, shall be in like manner prosecuted, that they may receive the punishments mentioned in the preceding article.

6. "This decree shall be printed, published, and posted up. It shall be sent to the lieutenants of the council of state, to

the magistrates, and to the municipalities, charged with securing its execution.

"Given under the seal of the council of state at Lausanne, Jan. 15, 1824."

Since the above decree was issued, two ministers have been tried, condemned, and sentenced to three years' banishment, for reading the scriptures to a few friends in their own houses!

Such are the proceedings of a professedly protestant government in the nineteenth century! We pity the ignorant and bigoted persecutors: let us pray earnestly for the persecuted, that they may enjoy the consolations of the gospel, and may rejoice that if men *corse*, there is One who has said, "Blessed are ye, when men shall revile you, and shall say all manner of evil of you, falsely, for my sake."—Matt. v. 11.

I. M. C.

The importance of the Example of Parents, in regular attendance at the House of God.

"Had it not been that my father had set us the example of regular attendance at our chapel, where should we have been to-day?" said a young lady on Sabbath last; "we should have been every where and no where." "True," I replied, "but as it now is, you have cause for unfeigned gratitude to God, and affection for your father." As it now is, (I said in silent reflection,) how different to many, yes, to most families. One brother is a respected deacon of the chapel referred to; another has devoted his life and fortune to the dissemination of divine truth; another, tho' deeply engaged in commercial pursuits, is equally engaged in promoting the gospel where he exports our manufactures. A sister is an ornament to the religious society with which she is associated; and the author of the remark not less so.

"We should have been every where and no where," I repeated in solitude, after leaving the house of my friend; "yes, you would have been *some* where. Not far from the pew where you sit, you may observe another family, in the apparel of sorrow and grief, indicative of domestic affliction and loss. This attendance is but of late. Formerly they went 'every where and no where.' The children, as they grew up, consulted only their own inclination, in reference to the Sabbath. The elder son was just entering on the years of manhood; he chose his companions, and with them spent the Sabbath in carnal amusements and sinful pleasure. To advice he felt no disposition to pay any regard; and especially so on the fatal day, when with a drunken crew, he was amusing himself in a boat excursion. By accident, in that ill-prepared situation, he sank in the mighty waters! This is the cause of that grief, and this the heart-rending consequence of going 'every where and no where.' He is *somewhere*: and so would my beloved friends have been *somewhere*, but God only knows where that is.

The same evening, when the above remark was made, another circumstance occurred, to deepen the impression it had made on my mind. After the usual services of God's house, I was desired to visit a person apparently not far from eternity. I went. In quitting the house, the father of the family accompanied me home. "My poor prodigal son, Sir, is returned." Is returned! I replied; why, I saw him not in your house. "He was in the other room, Sir." To avoid reproach, or shame, or advice, or all of them together, he had concealed himself during my visit. Where does he spend his Sabbaths? I enquired. "Why, every where and no where," was the purport of the answer; "he has been a sad lad, indeed; I know not what will become of him!" I tell you what, my friend, I seriously added, set the example yourself. I have heard with delight to-day of a father's good example. If you regularly attend the house of God yourself, your children will probably do so; and if they were otherwise disposed while under your care, you should absolutely require it; and by and by, they would probably attend from habit. And who knows but that, if they are brought under the word and gospel of God, it may be blessed to their present and eternal welfare, as in the family I referred to? If you set not the example, and allow your children, on the Sabbath, to walk in the streets, or fields, to seek their own companions, and to go "every where and no where," what can you expect but prodigal sons? In the opposite case, they might bless your memory when you are in the dust.

Reader! if you are a parent, where are your children on the Sabbath? Is there not enough in the above cases, both to warn you of your children's ruin, and to encourage you to bring them regularly and steadily to the house of God? Awful and infinitely important is your charge and responsibility. N—C. P.

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Friendship. A false friend is like the shadow in a dial; it appears in clear weather, but vanishes on the approach of a cloud.—Is there a friend indeed, thou wilt know her when thy acquaintance forsake thee, will she defend thy innocence when all men accuse thee falsely, will she bear reproach unjustly for thy sake? take her to thy bosom, she is a jewel of great price, a diamond of inestimable value.